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W. German Chief Says-Bonn Shelters Ex-Nazis

Eric Ollenhauer, chairman of the German Social-Democratic Party, stated that virulent anti-Semitism is not "at present a real danger to our State or even to Jewish communities." The statement was made in a letter to Adolph Heide, national chairman of the Jewish Labor Committee, in New York. Mr. Ollenhauer, speaking on behalf of the president of his party which met late in July in Bonn, replied to a detailed letter from Mr. Heide in which the latter described a series of recent incidents and events aimed at Jews individually and Jewish institutions in particular.

"We are the least to minimize anti-Semitic attacks," Mr. Ollenhauer wrote, "but these things should be seen in their proper proportion. Every single anti-Semitic outburst is, of course, an offense to human dignity and is being treated from our side as such. I am sure that you will agree with me that a lot of things which could have been done ten years ago have now become rather obsolete and more difficult to tackle. The Jewish organizations in Western Germany would no doubt be in position to confirm this."

Writing that his party has sought to remove former Nazi officials from positions within the Adenauer regime, Mr. Ollenhauer said: "The basic law which is our constitution has established an ethical code of decency and conduct which would allow our law courts to deal with any offenders. There is, however, the question of whether the judges presiding over these courts are able or willing to apply these laws. This brings us to the question of the removal of officials. Our party has for years planned for the removal of former Nazi officials who have sought and found shelter also among highest government positions. This is an extremely political task, and some progress has been made."

Accusing the Bonn regime of not making the EDP position on the issue clear abroad, Mr. Ollenhauer informed Mr. Heide: "We share your anxiety on recent developments of anti-Semitic outbursts and anybody who has fol-

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Houses Are Part Of Israeli Aid To Resettle 20,000 Arabs

On one of the stony hillsides on which the ancient town of Nazareth is draped, workmen were putting the last fittings into rows of small, two-family concrete houses. Beside them, other houses, of the same blocky design, were already occupied by Christian Arab families who have lived for the last ten years in Nazareth. The construction of these houses is part of the Israeli Government's new effort to resettle permanently as many as possible of the 20,000 "Internal refugees" left over from the Arab-Israeli war.

Units to house 250 refugee families in seven Israeli Arab communities have been built or will be completed by the end of this summer, says the New York Times.

The remaining 1,750 families that the Government says are inadequately housed will be provided for during the next two years, if they can be persuaded to participate in the program.

Some of these Arab refugees fled during the fighting from their villages to other villages that remained in Israeli territory when the armistice agreements were signed in 1949. The rest are persons who were ordered to move from their villages, most of which were in border military zones, and were made to settle elsewhere a year or two after the fighting ended.

During the last ten years all these refugee families have either not been permitted to return to their original villages or have been unable to do so because those villages were destroyed. This resettlement program is no way equal to the 1949 armistice agreement which provided for the return of 800,000 Palestinian Arabs who fled from what is now Israel and are still living, many with the help of the United Nations Relief and Works Agency for Palestine Refugees, in the surrounding Arab countries.

It does not affect the 145,000 Arabs who did not flee during the fighting and thereby became Israeli citizens. Nor does it apply to an additional 30,000 Arabs who

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Physician Was World Leader In Birth Control; Began Marriage Counseling, Aided Childless

Dr. Abraham Stone, of 40 Park Avenue, New York, medical director of the Margaret Sanger Research Bureau, 17 West 16th Street, and a pioneer in birth control research and counseling in the United States, died in New York Hospital following a heart attack. He was sixty-eight years old.

A native of Czarist Russia, Dr. Stone was sent by his parents at the age of twelve to live with an uncle in the United States. He obtained his medical degree from New York University and Bellevue Medical College in 1912, says the New York Herald-Tribune. After serving internships at Knickerbocker and St. Mark's hospitals, he obtained a Bachelor of Science degree from N. Y. U.

At Bellevue Dr. Stone met Hannah Mayer, a bacteriologist and serologist on the staff, and they were married in 1917 just before he became a Lieutenant in the Army Medical Corps. On his return they set up a joint medical practice and a collaboration that lasted until Dr. Hannah Stone's death in 1941.

Their daughter, Gloria, now Mrs. Gerald J. Aitken, of Bound Brook, N. J., also studied medicine, became a pediatrician and married a physician.

A world traveler in the interests of planned parenthood, family and population problems, Dr. Stone had returned in June, from a trip to Warsaw and Amsterdam, says the New York Times. Birth control, or planned parenthood as it is called now, was a hush-hush subject when Dr. Stone and his wife, Dr. Hannah M. Stone, joined its determined leader, Margaret Sanger, at the first International Birth Control Conference in New York in 1921. Dr. Stone was also a member of the World Council in its behalf to help set up programs to provide mass birth-control information to burgeoning populations.

Dr. Stone's pioneering interest in marriage counseling, begun, too, in partnership with his wife, grew into the Marriage Consultation Center of the Community Church of New York a pattern for such services throughout the country.

Dr. Stone, who directed the marriage center from its beginning in 1931 and the Margaret Sanger Research Center after the death in 1941 of his wife who had headed it, was emphatic in his belief that preparation for marriage and parenthood was essential. He used new ideas to promote a very old one — a stable and happy family life.

Dr. Stone, a urologist, had been an instructor of urology at the New York Post-Graduate Medical School and Hospital early in his medical career. He was Associate Clinical Professor of Preventive Medicine at the N. Y. U. Bellevue College of Medicine and a member of the faculty of the New School for Social Research at his death.

He was founder and president of the American Association of Marriage Counselors and vice president of the Planned Parenthood Federation. Among his many activities in international family planning work was his service as special consultant on family planning to the World Health Organization, at whose request he visited India in 1951 to help plan mass birth-control education.

Planned parenthood, he explained often in his many public speeches and in his writings, was not for the purpose of limiting the family, but to build better and sometimes bigger families. Along with helping couples to space their children according to their circumstances and their emotional readiness for parenthood he was vitally concerned with helping childless couples to overcome their sterility.

Marriage, he once said, was a "Declaration of Interdependence." Divorce rates would be lowered considerably, Dr. Stone added, if young Americans spent as much time preparing for marriage licenses as they did in studying for drivers' licenses, says the New York Times. An hour's premarital counseling, he felt, was worth a year's counseling with an unhappy married couple.

Together, in 1935, Dr. Stone and his wife wrote "A Marriage Manual," which went through many printings and was translated into thirty languages, says the New York Herald-Tribune.

Dr. Stone was also co-author, with the late Dr. Norman Hines, of "Planned Parenthood," and in 1946 he and Dr. Nina Levine were co-authors of "Pre-Marital Counseling." Dr. Stone was also a writer, lecturer, and he had a large acquaintance among writers, artists and actors.

In 1929, the Stones were invited by Dr. Will Durant, then directing educational services for the Labor Temple, to lecture on marriage relations, and Dr. John Helmer, of the Community Church, offered them the facilities of his church, where, in 1931, they set up a marriage consultation center.

In 1947, Dr. Stone received the Albert and Mary Lasker award for his work in planned parenthood. He was invited to Moscow by the Soviet government in 1958 for a congress on obstetrics and gynecology.

Dr. Stone was an associate clinical professor at N. Y. U. Bellevue College of Medicine and was a faculty member at the New School for Social Research. He was a vice-president of the Planned Parenthood Federation of America, Inc., and remained medical director of the Community Church's Marriage Consultation Center.

In 1947, at the request of the U. S. State Department, Dr. Stone was appointed by the National Research Council as delegate to

Year Book Records 5,260,000 Jews In U. S., 80 Percent Native-Born

The American Jewish Year Book — record of events, facts and trends in American and world Jewish life — reports that there are 5,260,000 Jews in the United States, of whom 80 per cent are native-born.

The 1949 edition is published jointly by the American Jewish Committee and the Jewish Publication Society of America, and has been published annually since 1899.

Statistics in the book disclosed that in 1899 two-thirds of the Jewish population of one million in the United States were immigrants, says the New York Times. The number of the Jewish congregations has risen from 600 in 1899 to more than 4,000.

Within the sixty years of the Year-Book's publication, Jewish organizational life in the U.S. has grown from twenty national groups to more than 200. These reflect varied interests: cultural, educational, religious, community relations, overseas aid, social welfare, fraternal and mutual bene-

fit, Zionist and pro-Israel. Statistics in the book disclosed that in the thirteen-year post-war period, from 1946 to 1958, Jewish philanthropy contributed more than \$1,780,000,000 through central Jewish community organizations for diverse causes.

In a report on world Jewish population, the Year Book said that the total was estimated at more than 12,000,000. Of this number 8,200,000 live in North Central, and South America; 3,500,000 in Europe; 1,900,000 in Asia; 880,000 in Africa; and 65,000 in Australia and New Zealand.

In another section the book reported on anti-Semitic agitation in the United States, saying that it has increased in the South with the growth of desegregation tensions, reports the New York Times. "The bulk of the hate-mongers' activity continues to be the extensive distribution of fliers, leaflets, and pamphlets," the book said.

Herbert B. Ehrmann, president of the American Jewish Committee, in announcing the publication, said: "Jews in this country, during the past six decades, have participated fully in our creative experience, which has given Americans increasing opportunities for growth and fulfillment. In our democratic society Jews, benefiting from this freedom of opportunity, have been enabled to develop their own institutions while making significant contributions to the general welfare."

Milton Rimmelfarb and Morris Pine are the editors of the book.

most important work for human happiness," Mr. Harrington said. A friend and associate, Dr. Samuel Standard, Associate Professor of Clinical Surgery at New York University-Bellevue College of Medicine, spoke of Dr. Stone as one "whose work was always at great odds with much of the world." He described his quiet and gentle opposition as "a lover's quarrel with the world" and remarked that both came out of each quarrel with renewed love for one another.

Dr. Stone, he observed, had advocated birth control for forty years to offset the "world population explosion." This and other unpopular causes were taken up by Dr. Stone, he said "with such gentleness that he would simply lean on the door and someone would eventually open it."

Rabbi Klein, of the Free Synagogue, read the Ninety-first and the 121st Psalms and John Donne's "Death Be Not Proud." He concluded with a traditional Hebrew mourners' prayer and another prayer. Mr. Harrington recited the Twenty-third Psalm as the service ended.

Honorary pallbearers were: Dr. Alan Guttmacher, director of ob-

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Social Notes — Montreal

Mrs. E. Lazarus, 61 Randall Avenue, Cricklewood, London, England, who came to Ottawa, Ont., for the unveiling by Her Majesty Queen Elizabeth, on July 1, of a monument in memory of Air Force personnel lost in Canada while in training, has written to the Canadian Jewish Review to say that her trip was arranged through the kindness of the R.A.F.A. to whom she is very grateful for making it possible. Stanley Henry Lazarus, aged twenty-one years, the son of Mr. and Mrs. E. Lazarus, has been missing since December 7, 1944.

Montrealers who spent their vacations at Seacroft Manor, in Seacroft Lake, N. Y., are: Larry Heller, 6300 Lennox Avenue; Samuel Dlugun, 2031 Barclay Avenue; Saul Kaminsky, 1838 DuCharme Avenue; Ben Kofsky, 1818 Van Horne Avenue; Miss Vera Colson, 4750 Belding Avenue; Misses Pearl and Sheila Coppelman, 6050 Clanranald Avenue; Mr. and Mrs. Ben Cummings, 9 Branside Place; Miss Sylvia Devine, 5441 Trans Island Avenue; Mr. and Mrs. William Genender, 897 Wilder Avenue; Miss Anne Glasberg, 4578 Michel Bibeau Avenue; Mr. and Mrs. George Goldbloom, 8287 Lennox Avenue; Mr. and Mrs. M. F. Green, 2335 Stevens Street; and Miss Lorna Dubrovsky, 5576 King Edward Avenue.

Mrs. Max Haim, 4740 Lacombe Avenue, entertained fifty guests at an open house tea to celebrate the approaching marriage of her niece, Miss Marlene Rhoda Spevack, daughter of Mr. and Mrs. M. Spevack, 8010 Barclay Avenue, to Edward L. Helfield, son of Mrs. Ann Helfield, 5390 De Vimy Avenue, and the late M. E. Helfield, which takes place on August 30, at Adath Israel Synagogue, Rabbi Charles Bender officiating. Mrs. Haim wore a beige cotton dress. Mrs. Spevack, mother of the bride-elect, wore a blue silk cotton dress; and Mrs. Helfield, mother of the groom-elect, an arare blue silk dress. Miss Marlene Rhoda Spevack, the bride-to-be, wore a multi-colored, print cotton jersey dress. Their corsages were of red roses. A com-

position of pink, white, and red carnations and gladioli decorated the table.

Mrs. Ann Helfield, 6390 De Vimy Avenue, entertained thirty guests at a tea at her home, in honour of Miss Marlene Rhoda Spevack, daughter of Mr. and Mrs. M. Spevack, 8010 Barclay Avenue, whose marriage to her son, Edward L. Helfield, takes place on August 30, at Adath Israel Synagogue, Rabbi Charles Bender officiating. The hostess wore a medium-blue cotton dress. Mrs. Spevack, mother of the bride-elect, wore an orange-coloured cotton dress. Their corsages were of pink carnations. Miss Marlene Rhoda Spevack, the bride-to-be, wore a light blue cotton dress; and had a corsage of red roses. Red roses and chrysanthemums trimmed the table.

Montrealers who spent their vacations at Ballin's Cottage, in Atlantic City, N. J., were: Mr. and Mrs. B. Wersoff, 3780 Dupuis Avenue; Mr. and Mrs. Saul Steinberg, 3928 Carlton Avenue; Mr. and Mrs. Moe Schnapp, and daughter, Ellen, and son, David, all of 5701 McAlister Avenue; Mrs. Norman Hoffer and son, Philip, 4785 St. Kevin Avenue; Mr. and Mrs. J. Cohen, and daughter, Carol, 6272 Mountain Eight Avenue; Mr. and Mrs. Irving Cheyets and son, Gerry, 5224 Granier Avenue; Mr. and Mrs. Hyman Weit, 5540 — Mountain Sights; Mr. and Mrs. S. Chirnomas, 5117 Rand Avenue; Mr. and Mrs. Harry D. Hershenson, 4760 Dupuis Avenue; Mr. and Mrs. A. Beloff, 885 Trudeau Avenue; Mr. and Mrs. J. Dardick, 381 Alexis Nihon Boulevard; Mrs. J. Ash, 6390 Lennox Avenue; and Mrs. F. Aronoff, 4635 Van Horne Avenue.

BIRTHS

Born to Mr. and Mrs. Robert Fineberg (nee Rhoda Wiener), 2740 Bedford Road, at the Jewish General Hospital, on July 24, a daughter, Ellen Kathy; granddaughter of Mr. and Mrs. Harold Wiener, 6687 Durocher Avenue; and of Mrs. Harry Wieseberg, 475 Davenar Avenue, and the late Eli Fineberg; great-granddaughter of Mrs. T. Gold, Waverly Street; and of Mr. and Mrs. Y. Fineberg, De L'Espe Avenue.

Born to Mr. and Mrs. Moe Adelstein (nee Jeannine Joseph), 6401 Twelfth Avenue, at the Royal Victoria Hospital, on July 30, a daughter, Debra Rae; granddaughter of Mr. and Mrs. John Joseph, 8117 St. Gerard Street;

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Diaspora In Denmark, The Wonderful Country

BY MAX AMMER

A few years ago a Jewish writer from Vienna, working on a book in Denmark, had occasion to send a telegram. Her wire included the word "anti-Semitism." The clerk looked at the wire dubiously, then pointed to the word "anti-Semitism." "I've never seen that word before," he remarked. "What does it mean?" The writer raised her eyes to Heaven. "Blessed be Denmark and its people," she said with fervor, "who don't know the meaning of anti-Semitism." This true story symbolizes the history and character of Denmark and its slightly over four million people, including about seven thousand Jews.

It is a well-known fact that the Scandinavian peoples are among the most tolerant, socially enlightened, and politically progressive in the world. Racial or religious prejudice is anathema to the overwhelming majority of Danes, Swedes, and Norwegians. They are profoundly shocked at the reports of racial discrimination in the United States. But informed Scandinavians today are probably even more disturbed about the political than the racial manifestation of intolerance in America.

As a highly cultured teacher at one of Denmark's world-famous folk schools expressed it to me:

and of Jack Adelstein, Hutchinson Street.

Born to Dr. and Mrs. M. Aronoff (nee Ruth Harris), 2505 Maplewood Avenue, at the Jewish General Hospital, on July 27, a daughter, Heather Debra; granddaughter of Mr. and Mrs. H. Harris, of Leeds, England; and of Mr. and Mrs. H. I. Aronoff, of Halifax, N. S.

Born to Mr. and Mrs. Abraham Grossman (nee Zaida Ostrofsky), 3895 Plamondon Avenue, on July 29, at the Jewish General Hospital, a daughter, Elaine; granddaughter of Mrs. Rosa Ostrofsky, 4767 Bouchette Avenue, and the late Isaac Ostrofsky.

Born to Mr. and Mrs. Irwin Brownstein (nee Rose Steln), 2250 Nicholas Perrot Avenue, at the Jewish General Hospital, on June 23, a son, Douglas William; brother of Barbara Donna, aged two years; grandson of Mr. and Mrs. Carl Stein, 5553 Decolles Avenue; and of Mr. and Mrs. Benjamin Brownstein, 5772 Wilder Avenue. Godparents are Mrs. Sol Krupp, 6001 Wilderton Avenue, aunt; and Oscar Stein, 5626 Cork Avenue, uncle. Mr. Brownstein, grandfather, held the baby during the ceremony.

Born to Mr. and Mrs. Norman Goldberg (nee Rose Reiter), 4945 Maplewood Avenue, at the Jewish General Hospital, on August 3, a son, Mitchell Jeffrey; brother of Ariane-Joy, aged one and one-half years; grandson of Mr. and Mrs. Louis Goldberg, Decarie Boulevard; and of Mr. and Mrs.

"Most educated Danes have come to understand the race problem in America — or at least to understand that it is too complicated for us to understand. But we will never understand your approach to the question of political orthodoxy." In the light, then, of this universal tolerance, what is the value of an article devoted to the status of an insignificant cluster of seven thousand Jews?

First, because the three-hundred-year history of the Jewish community of Denmark offers an almost unique, self-contained case study of tolerance in action, and its sometimes anomalous results. Second, because the modern history of Denmark contains an episode involving the Jews which is certainly without parallel in any era, and which, viewed as the climax of three hundred years of harmony and friendship, had a profound effect on the status and outlook of Danish Jewry.

The first recorded presence of Jews in Denmark was in 1622, when King Christian IV invited a few Portuguese Jews into the country with the idea that they would help bolster Denmark's competitive position in European trade. But it was not until 1657, under the reign of Frederik III, that Jews were assured of reasonable security and were able to establish a recognizable Jewish community. Religious services were held in private homes or temporary structures until early in the eighteenth century, when the first regular synagogue was built in Fredericia, an East Jutland

B. Reiter, Bouchette Avenue; great-grandson of Mr. and Mrs. B. Laker, Lennox Avenue. The godparents are Mrs. A. Gordon, Rosedale Avenue, aunt; and William Reiter, Bouchette Avenue, uncle. B. Baker, great-grandfather, held the baby during the ceremony.

Born to Const. A. Finestone, E.C.M.P., and Mrs. Finestone (nee Sharon Goldoff), of Toronto, Ontario, at the New Mount Sinai Hospital, on August 12, a son, David Benjamin; first grandchild of Mr. and Mrs. W. Goldoff, of Toronto, Ontario; and also of Mr. and Mrs. Alex Finestone, 2365 Darnington Place; great-grandson of Mrs. Freda Furer, and Mrs. Katherine Goldoff, of Toronto, Ontario, and of Mrs. Clara Lauer, 4362 Dupuis Avenue.

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town. Others followed, but Copenhagen's first synagogue was not opened until 1766.

Jews lived and died peacefully in Denmark through an eighteenth century which saw the land of Hamlet, along with other European countries, enjoying, on the whole, economic prosperity and cultural progress. Though the Jews lacked some civil rights accorded the rest of the population, on the other hand they retained certain special commercial privileges. Jews ranked among the foremost business and cultural leaders. When, at one time or another during the eighteenth century, there were demands for severe restrictive measures, voiced mostly by those who feared Jewish economic competition, these were summarily dismissed by the authorities. As part of the great social reform of 1814 all remaining civil curbs on Jews were lifted.

Up to about the end of the eighteenth century, Danish Jews by and large refrained from fraternizing to any great degree with their Gentile neighbors. Though there never were any physical ghettos, from a social standpoint the Jews kept pretty much to themselves. With the reforms of 1814, however, there began a movement toward greater integration with the general community. This found expression particularly in the cultural sphere, where the many educated Jewish families mingled freely with non-Jewish intellectuals, to their mutual benefit. But the trend took hold of the entire Jewish community.

Though there was little if any religious intolerance in Denmark, the trend toward greater cultural and social fraternity with their Christian neighbors inevitably led many Jews to conversion. Thus, the middle years of the

nineteenth century saw hundreds of the more affluent Jewish families embrace Christianity. It is perhaps significant that they had little to gain in the way of material advantage from such action.

Side by side with conversion marched its twin — intermarriage. By 1880 it was estimated that 30 per cent of all marriages involving a member of the Jewish community had a non-Jewish partner. By 1921 the figure had risen to well over 50 per cent. It is probably even higher today. Between conversions and mixed marriages the Jewish population of Denmark had dwindled by the turn of the century, despite some immigration mostly from Central Europe, to about 3600.

Though the exodus of persecuted Jews from Czarist Russia began in the 1880s, few of the refugees reached Denmark until about 1904, after the second wave of pogroms. They continued to arrive until the Bolshevik revolution of 1917. In 1921, it was estimated that about three thousand Jews either born in Russia or children of Russian-born Jews were in Copenhagen. Thus, within about fifteen years the Jewish population of this small country had almost doubled.

The Russian Jews were poor, generally uneducated, and mostly Orthodox. But many of them had manual skills and, with fairly generous if not always enthusiastic aid from the old Jewish families, who unconsciously resented this intrusion of "uncouth foreigners" into their own complacent, assimilated lives, they soon began to make a place for themselves in the community. They began to cultivate cultural interests; their children were welcomed and did well in the century-old religious schools. They worked hard; mostly at their traditional trades like tailoring and textile weaving (even today trade names clearly Russian Jewish in origin may be seen as clothing and tax-

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DEATHS

Issac Abraham Lutsky, 1032 St. Vintaur Street West, died on Monday, August 10, at the Jewish General Hospital, at the age of sixty-nine. He is survived by his wife, Mrs. Sarah Lutsky; two daughters, Mrs. Freda Perzow, 4831 Sherbrooke Street West; and Mrs. Abe Mayman (Hess), 4725 St. Catherine Road; a brother, Yankel Lutsky, 3980 Clark Street; and seven grandchildren. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was at the Russian-Polish Cemetery. Shiva was at 4725 St. Catherine Road.

BAR-MITZVAHS

Elie, son of Dr. and Mrs. Jacques Chabouh, 5410 King Edward Avenue, will be called to the Reading of the Law in celebration of his bar-mitzvah on Saturday, August 29, at the Shaare Zedek Congregation. He is the sister of Louise, aged twelve years. Kiddush will be observed. A luncheon in the synagogue hall will follow the services.

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Apropos "Who Is A Jew?"

BY LEO LEVI, 2846 BEVELLS PLACE, MONTREAL

The article in the Canadian Jewish Review headed, "Who Is A Jew? The Question Needs More Tolerant Definition", by Arthur Saul Super, contains a number of points which do certainly need more tolerance and cannot be ignored. I shall attempt to point out a few rather serious misstatements and a lack of tolerance, a virtue so vehemently claimed by many opponents of traditional Judaism.

"The affront to the elementary rights of man constituted by the denial in Israel of the facilities of marriage to two human beings does not concern them" (Orthodox Jews). Mr. Super may not be aware that most democratic countries of the West have incorporated into their codes of law, rules regarding who can marry whom, often based on religious law. It would appear slightly naive to consider the establishment of laws an affront to the elementary rights of man.

"Are we to expect either a Nuremberg-type divorce or one party to accept proselytization to Judaism in order to be at ease in Zion or even enter her gates?" The terminology of this statement might be considered ill-chosen.

Mr. Super might be interested to hear that most countries consider it their right to choose their immigrants and citizens, and so Israel should not be attacked if, like the United States and Canada, she chooses her immigrants.

"The fact is that the definition of 'Who is a Jew' must in the course of time be widened far beyond the scope of Halacha (Rabbinic Law)". Should not Mr. Super open this statement with "In my opinion..."?

"Halacha... bowed itself out of debate and reality at the same time". This is a rather disputable statement. Maybe Mr. Super should spend some of his valuable time in getting acquainted with at least some fundamental knowledge of Halacha and then state his "opinion".

"There is a rich field of investigation, as to how we may define a Jew, by studying in the Bible, Talmud, and Halacha". I fully agree with Mr. Super's statement and advise him to follow his own recommendation. His short description following the sentence quoted above may then also appear to him rather dubious.

"... chauvinistic revolution of Ezra and Nehemiah...". This

remark is an insult to Christian, Jew, and Muslim to whom the prophets are holy men. Sacrilegious remarks are not considered in good taste and the feelings of readers should be considered. Blatant felt hurt at a less insulting description of Moses by Achad Ha'am. By using the adjective "chauvinistic" Mr. Super shows an intolerant hate of Judaism, Orthodox or otherwise, which, in my opinion, makes it impossible for him to judge this problem objectively.

"What emerges from a study of all relevant material on a historical and non-legalistic basis is that a Jew may well be defined as one who lives among the Jewish People by choice and shares their ideals and aspirations." Modesty can hardly be claimed as a major virtue of Mr. Super when he claims knowledge of all relevant material etc. According to traditional Judaism modesty is a major virtue, but Mr. Super does not claim to be a follower of traditional Judaism. To state with such certainty this most disputable point reminds one of an infamous oppressor of our people, who believed that audacity is the most convincing method of disputation.

Mr. Super quotes a short work of his: "Jews, especially Orthodox Jews, must be prepared to recognize the State as having been brought about by a Divine Miracle". I feel that laying down articles of faith to Orthodox Jewry is beyond Mr. Super's scope.

Mr. Super discusses the gentle with Jewish sympathies "this unconverted secular paragon of all the virtues" versus "a certain French domiciled collaborator with the Nazis who had a Jewish father and mother". To define a Jew as a virtuous person and anyone not virtuous as a non Jew seems slightly drastic. I think that neither the definition of a Jew could be made dependent on his moral standing; nor that any ill-mannered person or one who is not a paragon of all virtues is automatically not a Jew. I think

that many people will agree with me.

Mr. Super quotes in horror the statement made by "one central Rabbinic authority" that any departure from the fundamental principles of Halacha in matters of personal status, descent, and family would of necessity cause an irreparable breach in the house of Israel and an irretrievable split in the nation. There can be no doubt, that the above statement brings out one of the most sensitive points to be considered before any Halachic law regarding personal status, descent, and family is excluded from the laws of the State of Israel. Should such a split be brought about, no one connected and responsible therefore will be able to claim to have been a lover of the people of Israel.

It would perhaps be wise to remember that there have been many splinter groups during the history of our people. I would be pleased if Mr. Super could give me one example where such a group has survived (as a major group) for a period of centuries. It has always been the small kernel of traditional Jewry which has kept alive Judaism and Jewry. Had it not been for the traditional Jew, who prayed daily for the redemption of the Jewish people and the rebuilding of our land, the knowledge and attachment to Jewish ideals would not be known today, outside, perhaps, some learned historical words. Judaism can afford splinter groups (perhaps), for their existence has always been comparatively short, but can Jewry afford a complete split of our people?

Editor's note: This discussion is closed with the above article.

IN MEMORIAM:
YOSEF SPRINZAK,
THE GOOD MAN

(Continued from Page Ten)

But it is a mistaken notion that in the ghetto no attention was ever paid to the outward form of things. Lineage and honour played a great part in Jewish life. That was at a time when the Jews had their portable homeland in the ghetto. It was only in the past century when the ghetto was no longer a ghetto and a process of transition set in that we lost our sense of form.

Sprinzak understood that a nation that wished to achieve its independence, that wished to organize its corporate life, must pay attention to protocol. Eighty per cent of the Jewish people probably think that these are foolish things invented by the non-Jews. Sprinzak was of the opinion that a cer-

tain status was necessary in the corporate no less than in individual life.

And possessing all these qualities he was, as we all knew him, not merely the presiding officer of this or that institution but a born chairman. The capacity to keep a people, the masses, the parties, together, was what made him a born presiding officer in the higher sense of the term. He was the symbol of integrity when he occupied this rostrum as Chairman of the Presidium of the Zionist General Council or his seat as Speaker of the Knesset.

Sprinzak was a representative of Zionism at its best. For him Zionism was a great human movement. He wanted to see the establishment of a state and a nation inspired by Jewish and Social ideals. But these ideals must not merely be formulated; some attempt must be made to put them into practice, however small the framework may be. In his daily political work, in relations between the political parties, in the sphere in which he operated, he endeavored to realize these ideals.

He was an outstanding representative of the conception of the integrity of the people and the land. For that reason, indeed, he was such a strong advocate of the great functions reserved for the Zionist Movement, now perhaps even to a greater extent than in the period preceding the establishment of the State of Israel, in order to obviate the creation of a gap between the State and the Diaspora.

To his mind, inspired as he was by his love of the people, the people was a hundred times more important than the State. First the people must be saved. It is

superfluous to mention that the State is an instrument for this purpose. But he expressed his love of Jewry in the Diaspora, in ramified cultural work, in education, in a theatrical troupe in Warsaw and in a choir somewhere else. Everything was subordinated to the needs of the people, always and above all the people.

That is why, our loss is so great in Sprinzak's passing. It is a personal loss, not only the loss of a leader. The death of Sprinzak is a personal loss for every one of us, for the Jewish masses, who might have seen him once in Rio, in Buenos Aires or in Chicago.

We Jews have no liking for monuments. A statue, after all, means very little. The most enduring monument that any man can have is in the hearts of those who knew him and loved him. I can say that the likeness of the man, his smile, his goodness, his wisdom, his epigrams, his ability to put a problem in a nutshell—that is the likeness of Yosef Sprinzak that we shall keep in our hearts.

And when we think of him the world becomes a little warmer, more homely. The world we live in is a difficult world, the great world surrounding us, the Jewish world and the Israel world. We live in a hard century. More than anything else we need a little warmth, a little affection, and a little sunshine. That is what Sprinzak gave during his lifetime, what he will continue to give after his death—what no intellectual giant, what no great leader can give. And the greatest monument that he can have, though his place in Jewish history is assured, is the memory of him we all bear in our hearts.

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DIASPORA IN DENMARK, THE WONDERFUL COUNTRY

(Continued from Page Three)

till firms), and, though it was a long time before their living standards approached those of the old families, on the whole they fared well.

But by the mid-1920s they too were well on the way to assimilation. As their material level of living rose their traditional ways dissipated. By 1930 the "Jewish quarter" in the oldest part of town had begun to break up. Today, though Copenhagen is certainly the Jewish center of Denmark, there is no such thing as a Jewish section within the city itself; Jews are well scattered among the nearly million and a half residents of the metropolitan area.

In 1940, Hitler's hordes overran Denmark, with only token resistance. For more than three years after they conquered the country, the Nazis tried to make Denmark the one exception to their brutal policies in occupied lands. The fact that they met with almost no military resistance probably had something to do with this. It has been claimed that they wanted to transform the country into a sort of showcase to the world of the noble aims of the "new order." But more likely the primary reason was a purely practical one: they coveted the country's rich agricultural resources and considerable shipbuilding facilities as fodder for their war-machines.

But, despite their more or less lenient policies, the Danish resistance movement became more and more active. The Danish underground was noted for the subtlety and cleverness of its tactics rather than any particular boldness, and these methods seemed to be unusually effective.

Though up to 1943 the Jews had not been harmed, at one point it was proposed that they be forced to wear a yellow Star of David for identification — as Jews were obliged to wear this in other Nazi-occupied countries. Thereupon King Christian X announced that he would be the first to wear the "Star" if his fellow Jewish countrymen were made to wear it. The Nazis dropped the plan.

But in the late summer of 1943, goaded by the increasing activities of the underground, the Nazis finally struck. Much harsher civil and economic restrictions were clamped on the populace. Among the first to be victims were the six to seven thousand Danish Jews, plus about a thousand who had fled to Denmark from other German-occupied territory.

On September 28, 1943, the German in charge of recruiting Danish merchant shipping for the Occupation, George Ferdinand Duckwitz, secretly informed Hans Hedtoft, then Danish Prime Minister at the sufferance of the Nazis, that the trap was about to be sprung; mass deportations of Danish Jews to concentration camps were scheduled for the next few days. The following day, which was Rosh Hashanah, the Jews were warned of their im-

pending fate when they gathered in the synagogues.

Duckwitz's "treachery" to the Nazi cause was never discovered by his superiors. He survived the German debacle in 1945 and, after the liberation, despite his modest silence, his story became known. King Frederik IX awarded him the High Commander Cross of the Dannebrog Order, the highest decoration that can be bestowed on a foreigner in Denmark. In 1953, after living in Denmark for eight years as a sort of unofficial representative of West Germany, Duckwitz was appointed German consul in Helsinki, Finland. In 1955 he returned to Copenhagen as West German ambassador, to be welcomed by both Jew and non-Jew. He held that post until Feb. 1, 1958 when he was called back to Bonn to head an important new department in the German Foreign Office.

Duckwitz's tip spurred the Danish underground to action. Though the underground cells were more or less scattered, almost overnight a three-pronged, far-flung rescue operation was organized. The object: to get the Jews across the narrow Oresund strait to neutral Sweden, which repeatedly had offered a haven to Nazi victims.

Resistance workers scoured the coastal area for families who would shelter small groups while they awaited rescue. Simultaneously the resistance commandeered hundreds of vehicles, of every description, to transport the Jews from their homes to these places of temporary refuge and eventually to the points of embarkation. Other underground workers meanwhile recruited a fleet of fishing boats and other small craft to ferry the Jews across the strait. Wherever they asked for aid they met with an enthusiastic response.

The Gestapo raids took place on schedule, beginning the night between the first and second of October. But when the raiders swooped down they found, not several thousand trembling and terrified Jews, but a more handful the rescuers had failed to reach. It has been established that about 470 of the seven thousand Jews were apprehended and deported, nearly all to the Theresienstadt camp in Czechoslovakia. Most of these, miraculously enough, survived and returned to Denmark after the war.

After the liberation nearly all the Danes who had fled to Sweden, both Jews and non-Jews, and about half the non-Danish refugee Jews, returned to Denmark. Most of them had prospered in friendly Sweden. Back in Denmark, the great majority were able to pick up the loose strands of their lives and resume a normal existence. After such an experience, the feelings of Denmark's Jews toward their Christian neighbors can well be imagined.

The three-hundred-year tradition of friendly co-existence had now been climaxed by one of the most magnificent acts of "I am my brother's keeper" the world has ever seen. The self-sacrifice of some Christians in other countries (especially Holland) in concealing Jews in their homes during the Nazi occupation can be compared with it, but certainly the Danish act was the most comprehensive and effective. It is safe

to say that in no other country in the world today do the feelings of a Jewish minority toward a non-Jewish majority so closely approach genuine love.

Among many Jews — and I am speaking of those Jews who do acknowledge their Jewishness — there is a far greater identification with Danish culture and nationality than with the Jewish community. This is true even of those who came to Denmark from Eastern Europe in the early years of the century, and certainly of their children.

One elderly, cultured man who fled the Russian pogroms told me quite frankly that he had the greatest admiration and affection for most of his Danish associates, but little regard for most of his co-religionists. Though still freely acknowledging his Jewishness (he had a typically Jewish nose and often reverted to Yiddish idioms) he had divorced himself almost completely from the Jewish community and seemed to find satisfaction in condemning his fellow Jews for, as he put it, their "narrowness, clannishness, and constant petty bickering." The Danes, on the other hand, were people of "broad culture and great dignity" in his estimation.

The irony of this situation lies in the fact that most non-Jewish Danes would undoubtedly express an exactly opposite estimate of the relative qualities of the two groups. Though I never actually heard a Dane express precisely those sentiments, I have so often noted their tendency to belittle themselves that I can well imagine one asserting that Danes are narrow and clannish, while Jews are people of broad culture and great dignity.

At all events, it is clear that Danish Jews feel such a sense of loyalty to their country and their fellow-countrymen, such a sense of belonging to the national culture and institutions, that there is little room left for participation in purely Jewish cultural and national causes. They are not actuated, I believe, by a fear that too much Jewish activity will result in suspicion and anti-Semitism. In addition to the historical factors already noted, the 160-year-old heritage of conversion and intermarriage has left in its wake, not only masses of fractional Jews, but an estimated 200,000 Danes who can trace some Jewish blood in their ancestry. Few Danes can be certain there is not a single Jewish twig in their family tree. It is difficult to imagine anti-Semitism springing from such stock.

Danish Jews are, to put it mildly, half-hearted in aiding Israel. Yet, they consistently give rather generously to local charities, both Jewish and non-Jewish. If a Zionist cause can be given some domestic angle it is almost sure to

benefit. Jews gave liberally a few years ago when a national drive was conducted to erect a hospital in Israel in memory of King Christian X (he who pledged himself to wear the yellow badge). And almost half of the adult Jewish population of the country attended — at two and three times normal admission prices for comparable events — a recent grand concert for the benefit of Israel, at which some of Denmark's finest artists, Jewish and Gentile, contributed their talents.

It is significant and ironic, but not surprising, that some Danish Christian leaders are better friends of Israel than most Danish Jews. The former Danish delegate to the United Nations, Frode Jakobsen, who is also a member of the Danish Parliament, was an outspoken friend of Israel in the General Assembly, and wrote frequently for leading Danish newspapers in defense of the Jewish state.

A well-known Lutheran minister, Paul Borchsenius, has visited Israel several times and has written enthusiastically about it, including a widely translated biography of Ben-Gurion. Dr. Aage Bertelsen, a leading educator, writer, and political figure, is extremely vocal in support of Jewish interests. A leader in the 1948 rescue, he has written a book on his experiences which has been translated in many countries, including the U.S. and Israel.

As an appendix, it contains a remarkable analysis and condemnation of anti-Semitism. Bertelsen told me of a discussion he once had with the president of the Copenhagen Jewish community. The Christian argued for more Jewish cultural and religious activity, while the Jewish leader insisted, there already was too much!

The Danish Jewish community is not affiliated with the World

Jewish Congress; as one Jewish leader expressed it, Danish Jews "think they can handle their own problems." There is little contact beyond the purely personal level between the Danish Jews and their co-religionists in the Western Hemisphere. There are fairly active branches of ORT, HIAS, and similar organizations, besides a women's Zionist group numbering over five hundred members. But even these groups are relatively insular in outlook; the women's unit is not affiliated with any of the women's Zionist organizations.

Only from the point of view of religion does the picture appear brighter — especially if it is set against the over-all religious scene in Denmark. The Danes are notoriously indifferent to religion — or at least to its outward appearances. The Lutheran Church is the state church in Denmark, and a reported ninety-six per cent of all

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loosely indifferent to religion — or at least to its outward appearances. The Lutheran Church is the state church in Denmark, and a reported ninety-six per cent of all

(Continued on Page Six)

Children's Camps

LIMITED OPENINGS FOR POST CAMP WEEK
AUG. 27th TO SEPT. 3rd
CAMP CAYUGA
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Midnight Supper • Frolics • 2 Bands
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JEWISH and AMERICAN CUISINE
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IN THE HOTEL — \$77
8 DAYS (7 Nights)
ANY 3 DAYS (2 Nights) \$23 (Sunday in Friday)
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• All Rates Are For Private Room, Double Occupancy and Bath, BREAKFAST, P.Y. BATH, COMPLETE DINNERS, FAST & FRESH WIDE MENU SELECTION, LIVED IN SOUND-THE
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DIASPORA IN DENMARK, THE WONDERFUL COUNTRY

(Continued from Page Five)

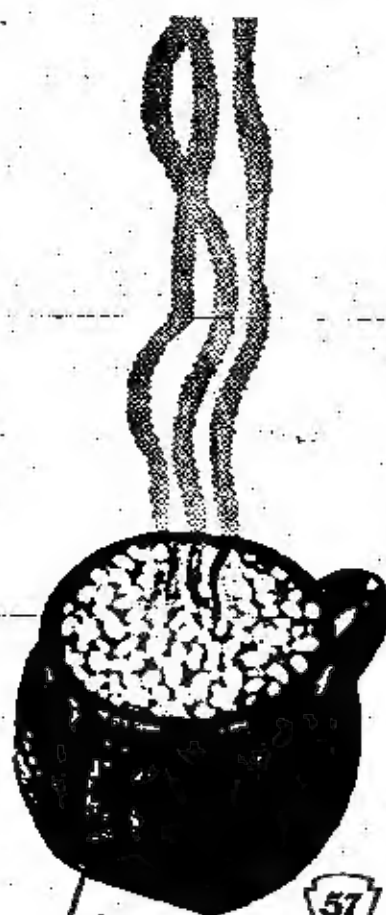
Danish families belong to it (it must be assumed merely because it is the customary thing to do since membership is not obligatory). But only a tiny minority of these ever attend services (except at Christmas).

In the Jewish community, by contrast, actual synagogue membership is not as high, proportionately, but attendance at services is considerably higher. The 1200-capacity Great Synagogue of Copenhagen and a much smaller ultra-Orthodox synagogue are, of course, crowded on the High Holy Days.

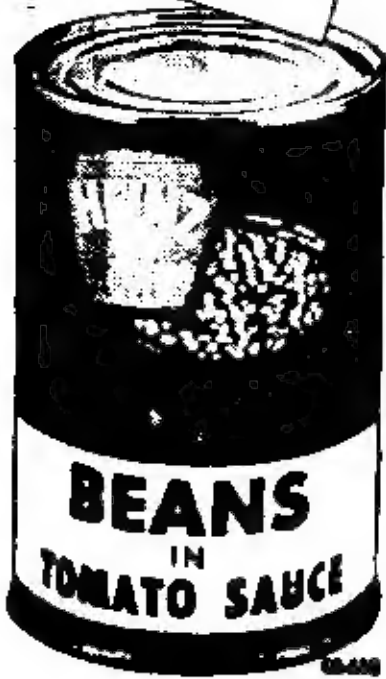
STRICTLY VEGETARIAN

HEINZ BEANS IN TOMATO SAUCE

NO MEAT! NO FAT!
No meat ingredients whatsoever are used.



Here is the favorite canned beans ever used in most Jewish homes all over Canada.



But fully three hundred worshippers come to the Great Synagogue on an ordinary Saturday morning — a surprisingly high proportion of them young people. Dr. Marcus Melchior, the sixty-year-old chief rabbi of Denmark and spiritual leader of the Great Synagogue, claims that more people attend his synagogue than all other Jewish houses of worship in Scandinavia combined, though less than twenty-five per cent of all Scandinavian Jews live in Denmark.

About 250 children attend the full-time Jewish day school, Dr. Melchior told me, and another two hundred the religious school in the afternoons and evenings. He claims that 2500 of the seven thousand Jews live in kosher homes, served by four kosher butchers.

The Great Synagogue calls itself Conservative, but according to American usage it would unquestionably be considered Orthodox; men and women are segregated, and there is no organ. The atmosphere in the synagogues is dignified and decorous. The form of the Sabbath service is not much different from that in America, and outside of a few rather incongruous (to an American) high silk hats, the general appearance of a congregation in worship is strikingly similar to the average middle-class synagogue in this country.

Rabbi Melchior is an impressive personality. A member of an old Danish family, he studied in Germany, was ordained and occupied a pulpit there before coming to Copenhagen in 1947. He is an eloquent orator, and is much in demand for lectures and other public functions outside the Jewish community. Yet the small minority of more nationally-minded and culture-conscious Jews shake their heads over his role in the community. One such Jew, in response to my direct question, observed tersely: "He is a good rabbi for this kind of a community." On the other hand I have talked with Jews so far removed from Jewish identification that they thought Melchior was too parochial.

Though a son and daughter among his six children volunteered for the Israeli forces in the war of 1948 (the daughter as a nurse), the rabbi fears that "too many of our best young Jews" may be induced to go to Israel, leaving only the mediocre to uphold what he sees as Jewish tradition in Denmark. He is sympathetic to Israel, and understands her problems, but he states quite bluntly that Denmark comes first. (Paradoxically, in proportion to Jewish population, Denmark was third among the nations of the world in sending volunteers to fight for Israel in 1948. About forty Jewish young men and women joined the Israeli forces, plus a few non-Jewish Danes.)

The political role of the Danish Jews is negligible. In the light of their background and close integration in the national totality, it is perhaps not surprising that I could find no evidence that Jews as a group are more liberally inclined in politics than other segments of the population, as they are in the United States and other Western countries.

In fact, since probably a smaller proportion of Jews are industrial workers than the national average, and since in Denmark as in practically all other European countries people tend to vote along class or occupational lines much

more than they do in the United States, it is likely that a somewhat smaller share of Jewish votes goes to the Social Democratic Party than that party has among the total population. Like their Gentile counterparts, most Jewish businessmen probably vote for the Conservatives; perhaps a sprinkling for the Liberals (there are practically no Jewish farmers); while many scholars and intellectuals lean toward the Radicals.

Though a fair number of Denmark's leading businesses are Jewish-owned, Jewish influence on national economic life has certainly declined since the days of the eighteenth century traders, and is said to have shrunk further in the last fifty years to the point of negligibility today. It is a fairly common sight, however, in a stroll along the streets of Copenhagen, to see names like Cohen, Levin, or Weiner in commercial areas. Needless to say, these businessmen suffer not at all by reason of their non-Danish names.

Jews are active in the professions, particularly the academic professions, far beyond their ratio to the total population. The chancellor of the University of Copenhagen is Dr. Erik Warburg, a Jew. Niels Bohr, Denmark's world-renowned physicist, is half-Jewish. Ebbe Rode, probably Denmark's greatest actor, is married to a Jewess. In the Danish version of *The Diary of Anne Frank*, which recently played more than one hundred performances at a leading Copenhagen theatre, Rode gave a moving portrayal of Anne's father, George Brandes (1842-1927), one of the Danes who have had great influence on world thought, was of Jewish origin.

That, in outline, is the Jewish community of Denmark. I have tried to suggest, in these pages, the difficult situation confronting these seven thousand people. Denmark is one of the few countries of Europe in which there never has been any organized or overt anti-Semitism. On the contrary, as I hope I have shown, in the nearly three hundred years between their first arrival and World War II, Jews were welcomed and they enjoyed, on the whole, an extraordinary degree of cultural, social, and economic equality. When, in 1940, anti-Semitism was introduced from outside, the Danes arose to frustrate it.

In the face of all this the Danish Jewish community, instead of flowering into one of the most culturally fruitful and alert centers in Europe — Jewishly — has constantly sought avenues of escape from its Jewishness and, finding them so easily, has drifted farther and farther into, on the one hand, an inert absorption into the mainstream of Danish national life; on the other, a stubborn isolation from the mainstream of world Jewish life. It has been said (and disputed) that barring another catastrophe of the proportions of the Czarist pogroms or the Hitler horror, Danish Jewry, as a religious and cultural entity, will be extinct within one hundred years.

It would take a harsh critic indeed to condemn the Danish Jews for their role in Danish history, in the light of what their country has done for them. Still, a haven of hope and help for hard-pressed Jews has become instead a graveyard for the cultural and national aspirations of those who were lucky enough — they thought —

to be identified with it. And thus we come again to the dilemma confronting Jews and other persecuted minorities: is it only in an unending struggle against injustice and persecution that national identity and cultural self-esteem can be sustained? It is an old question, but it still bears pondering.

This article is from the Jewish Frontier.

The Barber At The Fort

Every day you see him walking through the huge iron studded gate of the old Turkish fort at Safed. He will cross the courtyard with steady pace, enter his shop, put on a white coat and motion his first customer into the big chair. His name is Benjamin Eisenberg. He has been a barber for 57 years, even though he is only 70 years old.

Strange to work in a fort! Not at all. The place was converted by Malben-Joint Distribution Committee into a lovely old age home when there were thousands of needy aged in Israel with no one able to care for them. The "fort" is Benjamin's real home. And yet he jealously guards his independence. He has his own room outside the old age home and lives on a pension he receives from the Grant for Aged, in which Malben-JDC is partner with the Jewish Agency (both of which receive their funds from the United Jewish Appeal) as well as the Israeli Ministry of Welfare.

Benjamin Eisenberg speaks only Hungarian and a smattering of German. He grew up in Debrecen in Hungary. There, at an early age, he was apprenticed to a barber; later he opened his own shop. But the Nazis came, with their concentration camps, Auschwitz, Mauthausen, and Buchenwald, where he lost his wife, son, and daughter. Only Zilli, his older sister, survived of all his family. He took her back to Debrecen and reopened his old shop. They managed to put some money aside. Yet when the Hungarian revolt of 1956 broke out, they decided they had had enough and seized the chance to emigrate to Israel.

They faced hard times in Kiryat Shmonah, a new town in northern Israel, where they were given a single room in a wooden hut. It was stuffy and hot in summer and cold in winter. Zilli was ailing. Benjamin was too old to get a job and when occasionally he got a few hours' work, his health let him down. His cardiac condition worsened rapidly. When Zilli died, Benjamin locked himself up in his room and refused to communicate with anybody. He was getting thinner and paler every day. But this could not go on. After a brief study of his medical-social history, by the Jewish Agency, it was decided that a few hours' productive work daily, combined with the

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PINEAPPLE CHOCOLATE SQUARES

Base

one-half pound butter
one egg
two teaspoons vanilla
one-half cup crushed walnuts

one cup sugar
two cups flour
two squares chocolate

Filling

one twenty-ounce tin crushed pineapple
one cup sugar
two egg yolks
four tablespoons flour

Cream butter and sugar thoroughly. Mix in well-beaten egg. Add sifted flour, vanilla, melted chocolate, and crushed walnuts, and mix well. Place three-quarters of batter in a greased, nine-by-twelve-inch baking pan. Mix ingredients for filling together, and spread on the base. Make lattice-work design on pineapple mixture with balance of batter. Bake at 350 degrees for one hour. Cut in squares when cool.

Mrs. Abe Flower,
7906 Westbrooks Road, Montreal.

NOODLE PUDDING

one-half pound cottage cheese
one-quarter pint sour cream
two oranges
one-half cup sugar

two apples
three eggs
one-half cup crushed nuts
one package noodles

Boil noodles in salted water until cooked, and then drain well. In a separate bowl mix together: apples which have been peeled and cut in small pieces; the cottage cheese, grated rind and juice of oranges, and nuts, and a quarter-teaspoon of salt, if desired. Mix this with the sour cream and beaten eggs; and fold into this the cooked noodles. Pour into a buttered pan about ten inches square, and bake for three-quarters of an hour in a 350 degree oven.

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Friday, August 28, at 7.41 p.m., D.S.T., in Toronto

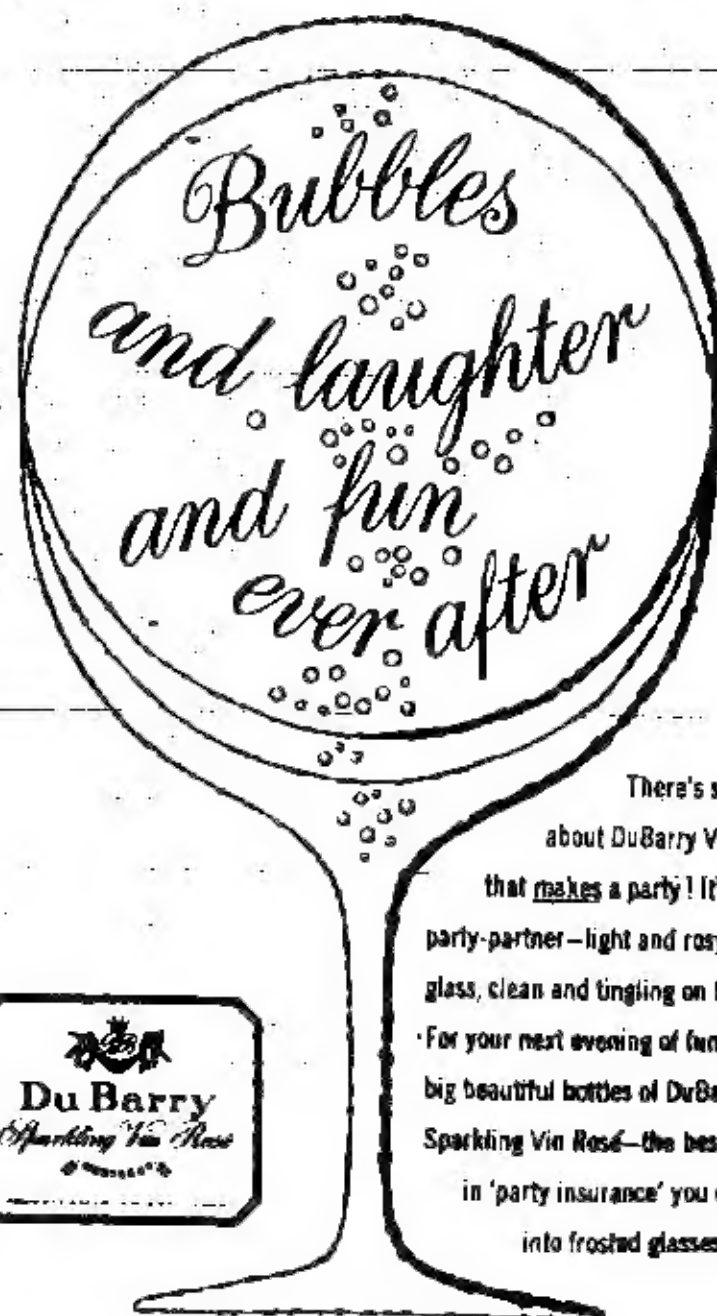
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THE NEW SUIT

BY S. SHANOWITZ

When Abram Peltowitz had been in South Africa for ten years, his wife decided that it was time he had a new suit. He owned two suits which he had brought with him from Poland, and though under Rachel's watchful care they were still presentable, both were beginning to show signs of wear and tear.

The New Year was within halting distance and Rachel determined that Abram could not at-

ford it? After all they were not millionaires!

That too could be left to her, maintained his wife. Had she not always seen to the family's finances, and had they not always had food to eat and beds to sleep in? Had she not done her job well? Well, then, he must not begin interfering now.

So Abram sighed, and gave up arguing. Secretly he was quite pleased with the idea. It would be pleasant going to Shul really well-dressed for a change.

The Peltowitz family were probably among the poorest of the Jewish families in Kranskoon. Abram had been brought out by the community to teach their children Hebrew and the Jewish way of life, and for this had been paid the princely sum of six pounds per month. Later, when his wife and two children joined him, his stipend had been increased to ten pounds. But this grand salary had not been his for long.

After his wife had given birth to two more children, bringing the family to six persons who had to be fed and clothed, she opened a shop to help make ends meet. The community had promptly reduced Abram's salary to its original six pounds, holding that as his wife was now self-supporting, he could easily manage on the lower salary.

Things had been difficult for several years, but by dint of hard work and making a penny do the work of half-a-dozen, and doing without anything but the bare necessities of life, the family had managed to keep their heads above water and even to save a little. And now, after ten years, there was even money for a new suit.

Now that the decision to have a suit made had been settled, the next step was to buy the cloth.

Hours were spent discussing weights and prices of material, and comparing patterns. Debates on the relative beauty of colours went on far into the night, until the family almost wished there was no such thing as a piece of cloth in the world.

But all things come to an end, and at last the material — the very best English cloth — was bought and delivered. There was no discussion about a tailor, Rachel having determined that only the best was good enough for her husband and that was the man she engaged. The day before Yomtov the suit arrived.

It was taken out of the box and carefully put on a hanger outside the wardrobe, as there was a danger of its being crushed should it be hung inside. As there were only about half-a-dozen articles in the wardrobe, the danger was not very great, but why take a chance?

Rachel, who had put new collars and cuffs on the dress she had brought with her from home, and worn every year since, visualized herself sitting in the women's gallery looking down proudly at her husband in his new clothes.

"He'll be the handsomest man there," she told her eldest daughter, "and his suit will be the finest. It's the best cloth money can buy and made by the best tailor — the one the doctors and the bank manager have to make their clothes. It isn't an extravagance — not really. You'll see — it will last him years — and will always look good. In ten years time he will still be able to wear it — and it will look like new."

Then, a little anxiously, for she felt that perhaps she had been unfair to her children, "You do think I'm right, don't you?"

And Lily, who had privately thought her mother rather foolish and extravagant, looking at the workman, now radiant face beside her own, felt ashamed of her thoughts, and putting her arms around her mother, hugged her and told her she had behaved wisely and farsightedly.

Rachel closed the shop early on the eve of the New Year. Services began at six and the family were all going — except the new baby. Usually, Rachel did not attend the evening service, preferring to remain at home and see to the special Yomtov dinner. But on this occasion she had prepared everything beforehand and would let her maid, also a new acquisition, take care of things in her absence.

She could not wait until the morrow to bask in the reflected glory of her husband's appearance. She found Abram in the house when she came in after locking the door of the shop, which was just next door. "You have your bath and shave, and I'll put your clothes ready," she told him, going into their bedroom.

To her surprise the wonderful suit was not in its place outside the wardrobe where she had left it in the morning. Her heart missed a beat, but on opening the door she saw it hanging in all its magnificence.

"That stupid Annie," she thought, referring to the maid,

"Always leaving undone the things she must do, and doing the things she mustn't do. I hope she hasn't crushed it."

She took the suit out, and immediately gave a gasp, followed by a shrill, hysterical cry. The cry was followed by another, and in a moment she was shrieking and sobbing as if her heart would break.

Abram rushed into the room, begging her to tell him what was wrong. She was unable to speak, but her hand shaking, she pointed at the jacket of the wonderful suit. Where the buttons should have been, were gaping holes where they had been torn off by a rough and careless hand.

"Who has done this to me? Why, what for?" moaned Abram, as overcame as his wife.

Hearing the commotion the family came running into the room, followed by the maid who stood in the doorway, holding the baby. The girls stood aghast at the tragedy, but seven-year-old Joshua went pale. For a moment no one said a word; then suddenly Annie shrieked: "It was Joshua, master. He done it. I saw him with the suit."

The lad burst into a storm of tears, and between sobs admitted his guilt. He had meant no harm. The boys at school played "buttons" during break. He had had no buttons of the correct size and shape, so could never play. Then that morning, coming into his parents' bedroom, he had seen buttons perfect for his purpose on the new suit, and, delighted at his good fortune, he had unthinkingly removed them.

"But why didn't you at least cut the thread," groaned his mother, "Why spoil your father's suit?"

"I was in a hurry," the boy muttered, "I didn't think there would be such holes."

Abram went to Shul alone that night — wearing his old suit. Rachel could not bring herself to go, and the children remained at home to comfort her.

This story is from the South African Jewish Chronicle.

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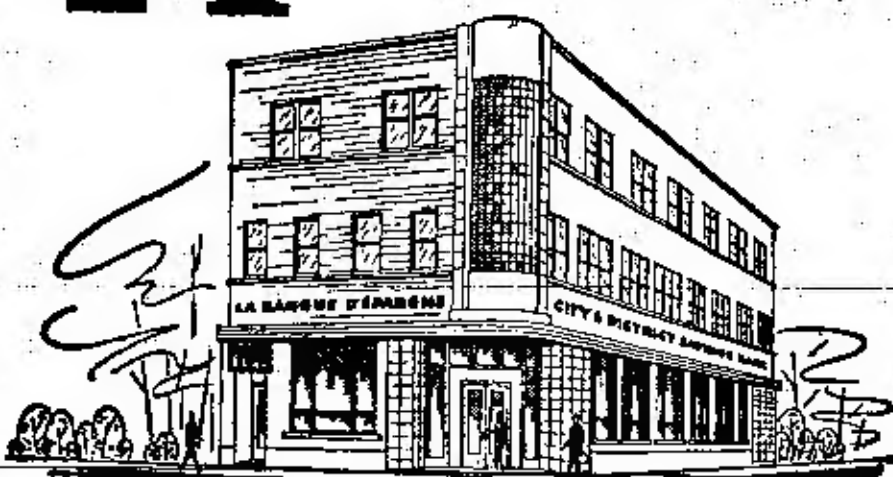
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Born, to Mr. and Mrs. Louis Kirshenblatt (nee Esther Wisenberg), 21 Eglinton Avenue, on July 26, at Doctor's Hospital, a son, Eric; brother of Steven, aged nine years; Brian, five; Elliott, aged nineteen months; grandson of Benjamin Kirshenblatt, 21 Eglinton Avenue; and of Mrs. Rose Rosenberg, 674 Davenport Road.

Born, to Mr. and Mrs. Geoffrey Dickson (nee Lily Steinberg), 3886 Bathurst Street, formerly of Manchester, England, on August 10, at New Mount Sinai Hospital, a son, Michael James; grandson of Mr. and Mrs. Philip Dickson, 3884 Bathurst Street; and of Mrs. Fanny Steinberg, 8890 Bathurst Street, and the late Morris Steinberg.

Born, to Mr. and Mrs. Donald Farb (nee Toby Rudach), 72 Waterloo Avenue, on August 9, at the New Mount Sinai Hospital, a son, Richard Ian; brother of Robin, aged three years; grandson of Mr. and Mrs. Saul Farb, 18 Connaught Circle; and of Mr. and Mrs. Saul Rudach, 1646 Bathurst Street.

Born, to Const. A. Finestone, R.C.M.P., and Mrs. Finestone (nee Sharon Goldoff), 409 Wilson Avenue, on August 12, at the New Mount Sinai Hospital, a son, David Benjamin; grandson of Mr. and Mrs. William Goldoff, 777 Eglinton Avenue West; and of Mr. and Mrs. Alex Finestone, of Montreal, Quebec; great-grandson of Mrs. Freda Form, 578 Whitmore Avenue; of Mrs. Clara Lauer, of Montreal, Quebec; and of Mrs. Katherine Goldofsky, 2 Regal Road.

Born, to Mr. and Mrs. Morton Donasky (nee Rhoda Dolman), 14 Model Avenue, on August 10, at New Mount Sinai Hospital, a son, Farley Stephen; grandson of Mr. and Mrs. Max Dolman, 14 Model Avenue; and of Mr. and Mrs. Morris Donasky, 16 Model Avenue.

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Can You Help Here?

The story of the war orphans movement which resulted in 1,150 Jewish children being brought to Canada and placed in homes throughout the country is now being written by Ben Lappin, lecturer at the University of Toronto, and former executive director of the Central Region of Canadian Jewish Congress. In the years immediately following the end of World War II, when the incredible extent of the Nazi scourge was revealed, Canadian Jewry made its most direct contribution toward the alleviation of further suffering by bringing as many war and concentration camp orphans as possible to these shores. Negotiations through diplomatic channels had begun early in the war, and the plan was nation-wide in its final realization.

Most of the former members of the European Youth Group, as it was called, are married, and can be found in all walks of Canadian life. Mr. Lappin, whose study is being done for the Jewish Family and Child Service Bureau of Toronto on a special grant from the Conference on Jewish Material Claims Against Germany, is attempting to reach these people, either personally or through printed questionnaires. He can be reached by letter or telephone through the Canadian Jewish Congress, 150 Beverly Street, Toronto, Ontario.

BIRTHS

Born, to Mr. and Mrs. Marvin Stessel (nee Rames Herbert), 280 Searle Avenue, on August 10, at New Mount Sinai Hospital, a son, David Ashley; brother of Sharon, aged four years; and Steven, three; grandson of Mrs. Mae Eastman, of Washington, D. C., and the late Saul Herbert; of Benjamin Stessel; and of Mrs. R. Korin.

Born, to Mr. and Mrs. David P. Weisman (nee Jodie Mathews), 26 Meadow Brook Avenue, on August 11, at the New Mount Sinai Hospital, a daughter, Wendy Gail; sister of Mitchell, aged two years; granddaughter of Mr. and Mrs. Benjamin Mathews, of Windsor, Ontario; and of Mr. and Mrs. Simon Weisman, of Detroit, Mich.; great-grandson of Mrs. Eva Mathews, of Windsor, Ontario.

Born, to Mr. and Mrs. Jerome Pohl (nee Helen Pearlman), of Buffalo, N. Y., New York, on July 28, at the Millard Fillmore Hospital, a daughter, Leslie Rachel; granddaughter of Mr. and Mrs. Philip Pohl, of Kenmore, N. Y.; and of Mr. and Mrs. Benjamin Pearlman, 135 Elmwood Avenue.

Born, to Mr. and Mrs. Warren Weiss (nee Marilyn Frances), 69 Ridge Hill Drive, on August 7, at Toronto General Hospital, a son, Randal Joseph; grandson of Samuel Weiss, 69 Ridge Hill Drive; and of Mr. and Mrs. Louis Frances, 173 Cortleigh Boulevard.

Born, to Mr. and Mrs. Norman Zalts (nee Eleanor Roth), of Brantford, Ontario, on July 30, at St. Joseph's Hospital, a son, Richard Steven; grandson of Mr. and Mrs. David Roth, 18 Albion Road, Toronto; and of Mr. and Mrs. N. Zalts, of Brantford; great-grandson of Mrs. Anna Walker, 63 Shalimar Boulevard; and of Mr. and Mrs. Joseph Roth, 466 Markham Street. Godparents are Mr. and Mrs. Larry Goldblatt, of Hamilton, Ontario, uncle and aunt.

Born, to Mr. and Mrs. Phillip Daniels (nee Helen Urmann), 218 Avenue Road, on July 16, at New Mount Sinai Hospital, a son, Ronald Joel; grandson of Mr. and Mrs. Abba Danilack, 120 Bannockburn Avenue; and of Mrs. Ida Urmann, 72 Sultana Avenue.

Born, to Mr. and Mrs. Albert Lash (nee Doreen Zalkin), 159 Major Street, on August 12, at the New Mount Sinai Hospital, a daughter, Susan; granddaughter of Mr. and Mrs. Ely Lash, 5 Delhi Court; and of Mr. and Mrs. Harry Zalkin, 48 Grace Street.

Born, to Mr. and Mrs. Leon Solomon (nee Mylene Statman), 29 Neames Crescent, on August 1, at the New Mount Sinai Hospital, a son, Jeffrey Colman; grandson of Mr. and Mrs. Benjamin Solomon, 106 Playfair Avenue; and of Mr. and Mrs. Sholem Statman, of Leeds, England.

Born, to Mr. and Mrs. Joseph Lunenfeld (nee Berta Mayzel), 14 Laverne Avenue, on August 5, at the New Mount Sinai Hospital, a daughter, Susan; sister of Allen, aged seven years; and of Beth, five; granddaughter of Mrs. Elisabeth Lunenfeld, of Brantford.

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MARRIAGES

KOLLINS-GORDON

The marriage of Miss Andrea Gordon, daughter of Mr. and Mrs. Peter Gordon, 48 Regina Avenue, to Steven Kollins, son of Mr. and Mrs. Arthur Kollins, 49 Combe Avenue, was solemnized on Tuesday, June 16, at eight o'clock, in the Murray House, by Rabbi David Monson. The bride was given in marriage by her father. She wore a princess gown of white silk organza, fashioned with a scalloped neckline, with Alencon lace appliques and seed-pearl-bands; a long skirt in the shape of a bell; with appliques of lace, and a chapel train. Her fingertip veil of silk illusion was caught to a crown of seed-pearl-bands and lace; and she carried a white orchid on a Bible, with white pearl streamers and stephanotis. Her maid of honour was Miss Carole Kollins, sister of the groom, wearing a pink silk organza, princess gown which had shoe-string straps forming a scalloped neck in front and a low neckline in the back. She had a pink picture hat and carried pink and white roses. Zane Gordon, brother of the bride, was best man. The ushers were: Marvin Klotz, cousin of the bride; Donald Alexander, Richard Kollins, David Kern, cousins of the groom; Norman Zoberman, Steven Stern, Ronald Rubinoff, Herbert Goldfarb, Harvey Schwab, and Irwin Douglas. The hall was decorated with standards of pink gladioli and white chrysanthemums joined with pink bows. The altar had two standards of the same flowers. Mrs. Gordon, mother of the bride, wore a blue, silk organza princess gown, with a heart-shaped neckline; and full skirt with beading. She had a fitted, matching headpiece, and a corsage of roses in various shades of pink. Mrs. Kollins, mother of the groom, wore a champagne-coloured, silk organza princess gown, with a full skirt of layers of silk organza. She had a fitted, matching hat; and a corsage of roses in various shades of yellow. Mr. and Mrs. Edward Levine spent their wedding trip in Miami Beach, Florida. The bride travelled in a two-piece black and white checked suit, with a sheath skirt.

RUBIN-FINE

The marriage of Miss Marie Fine, daughter of Mr. and Mrs. Nathan Fine, 17 Chiltern Hill Road, to Samuel Rubin, son of Mr. and Mrs. Louis Rubin, 172 Broadview Avenue, Moncton, N.B., was solemnized on Monday, June 16, at half-past six o'clock, in Beth Shalom Synagogue, by Rabbi David Monson. The bride was given in marriage by her father. She wore a gown of Chantilly lace, with a broad neckline; appliques of lace worked with pearl-beads and sequins on the bodice; and a bow in the back finishing in a silk organza chapel train. Her waist-length veil of silk illusion was caught up by a double tiara studded with pearl-beads and diamonds; and she carried a cascade of white gardenias and stephanotis. Miss Helen Fine, sister of the bride, was maid of honour. Her blue silk organza gown was fashioned with a bouffant skirt which had a pannelled back and scooped neckline. She had a tiara of pearl-beads and carried a cascade of white and blue gardenias. Paula Fisher and Sheila Pearlman, nieces of the bride, were junior bridesmaids. They had identical dresses of blue eyelet over white; and blue cummerbunds; and matching tiaras. Each carried a nosegay of blue and white chrysanthemums. Joseph Chippin, brother-in-law of the groom, was best man. The ushers were: Louis Lany, Sydney Fisher, Morris Weidman, Dr. Martin Pearlstein, all brothers-in-law of the bride; Isadore Fine, brother of the bride; and Joseph Weiner, brother-in-law of the groom. Marty Lany, nephew of the bride, was page boy. The Synagogue was decorated with baskets of white and blue roses and carnations with matching bows, and the aisles were decorated with flowers and bows.

For the reception the Synagogue was decorated with blue and white flowers. The small tables were similarly adorned with flowers and white candles for the dinner by candlelight. Mrs. Fine, mother of the bride, wore a blue peau de soie gown; with a scooped neckline, sheath skirt, and a draped panel in the front. She had a blue feathered head-piece; and a mauve and white orchid corsage. Mrs. Rubin, mother of the groom, wore a blue peau de soie gown, with a scooped neckline, sheath skirt, and a draped panel in the front. She wore a blue feathered hat; and her corsage was a mauve and white orchid. Mr. and Mrs. Samuel Rubin spent their wedding trip at the Santa Sone Hotel, in Miami Beach, Florida; and in Nassau, The Bahamas. The bride went away in a white and navy-blue suit, with a sheath skirt and a Peter Pan collar; with a white orchid corsage; and a fitted, pink flowered hat. Mr. and Mrs. Samuel Rubin, will reside in Moncton, N. B. Here for the wedding were: Mr. and Mrs. H. Bloch, of New York; Miss Helen Fine, sister of the bride, of Philadelphia, Pa.; Joseph Chippin, brother-in-law of the groom, of Fredericton, N. B.; Mr. and Mrs. J. Rubin, uncle and aunt of the groom; Miss Gladys Rubin,

DEATHS

David Rosenberg, 150 Marlee Avenue, died at the New Mount Sinai Hospital, on Friday, August 14, at the age of seventy-two years. He is survived by his wife, Mrs. Lily Rosenberg; three sons: William Rosenberg, of New York; Alex Rosenberg, of Meadowbrook Avenue; Manny Rosenberg, 150 Marlee Avenue; three daughters: Mrs. Harry Black (Rose), of Brimham Terrace; Mrs. Alex Rose (Molly), 83 Denbigh Crescent; Mrs. Albert Fletcher (Jeanine), 36 Paper Birch Drive; eight grandchildren: Mrs. Irving Starr (nee Doreen Black), Martin, Spencer, and Cheryl, children of Mr. and Mrs. Harry Black; Leslie and Debra, children of Mr. and Mrs. Alex Rose; Galla, daughter of Mr. and Mrs. Albert Fletcher; Joanne, daughter of Mr. and Mrs. Alex Rosenberg; one great-grandchild: Shelly, daughter of Mr. and Mrs. Irving Starr. Rabbi I. Hurwitz officiated at the funeral services. Interment was at Dawes Road Cemetery. Shiva is at the home Mr. Rosenberg was a member of the Keltzer Synagogue for thirty-nine years, and president for eight years.

Harry Diamond, 178 Old Forest Hill Road, died at his place of business, 496 Queen Street East.

sister of the groom; all of Montreal; Mr. and Mrs. J. Fine, cousins of the bride of Orillia, Ontario; Mr. and Mrs. L. Melgram, cousins of the bride, of Hamilton, Ontario; Mr. and Mrs. B. Wallack, cousins of the bride, of Buffalo, N. Y.; Mr. and Mrs. M. Black; Mr. and Mrs. I. Maldevar; Mr. and Mrs. F. Geshman, cousins of the bride; Mr. and Mrs. M. Geshman, uncle and aunt of the bride; Mr. and Mrs. H. Schwartz; Mr. and Mrs. B. Schwartz, all of Peterborough, Ontario; and Mr. and Mrs. I. Fine, brother and sister-in-law of the bride, Moncton, N.B.

BORNSTEIN-SWARTZ

The marriage of Miss Myrna Louise Swartz, daughter of Mr. and Mrs. Edward Swartz, 1402 Bloor Street West, to Martin Bornstein, son of Mr. and Mrs. Harold Bornstein, 523 Bedford Park Avenue, was solemnized on Sunday, July 5, at six o'clock, in Shaarei Shomayim Synagogue, by Rabbi Bernard Rosenberg. The bride was given in marriage by her parents. She wore a white silk tulle gown, styled with an empire waist-line, scooped neckline, short sleeves, a lace bodice, and a bouffant skirt worked with pearl-beads and crystals. Her fingertip veil of silk illusion was gathered to a crown of pearl-beads and crystals; and she carried a cascade of stephanotis and three white orchids. The maid of honour was Miss Joyce Nasker. She wore a white organza gown embroidered with yellow flowers throughout and fashioned with a full skirt. She had a yellow velvet petalled hat trimmed with a cluster of flowers at one side; and carried a Colonial bouquet of yellow chrysanthemums and white roses. The junior bridesmaid was Rochelle Zacks, cousin of the bride, in a white, embroidered organza gown which had a full skirt, an aquamarine-blue sash; with a V-shaped neckline. Her velvet, petalled hat was of the same shade of blue and had a cluster of fresh flowers at one side. She carried a nosegay of white and blue chrysanthemums. The flower girl was Ellen Caster, cousin of the bride, who was dressed the same way. The best man was Martin Seaton, cousin of the groom. The ushers were: M. Schwartz, M. Katz, E. Kasdan, all cousins of the bride; E. Bruner, cousin of the groom; P. Ryson, L. Gold, L. Weinstein, and A. Roman. The junior usher was Ronald Bornstein, brother of the groom. The ring-bearer was Sheldon Rafesky, cousin of the groom, who wore a white dinner jacket with black trousers. There were white and pink flowers on the canopy and two candelabra by the altar. The aisles were adorned with pink and white flowers, with matching net bows. Mrs. Swartz, mother of the bride, wore an aquamarine-blue chiffon gown with a bodice of lace which had a V-shaped neckline and short sleeves; and a draped skirt. She wore a petalled blue hat which was headed, and a blue orchid corsage. Mrs. Bornstein wore a blue chiffon gown, styled with a round neckline, and a sheath skirt which was draped in the back. She had a similar hat and corsage to those of Mrs. Swartz. Mother of the bride, Mr. and Mrs. Martin Bornstein spent their wedding trip in Miami Beach, Florida, and New York. The bride departed in a white linen dress with blue lace trimming, fashioned with a round neckline, and a sheath skirt, with a short, matching jacket of blue lace over white linen. They will reside at 6110 Bathurst Street. Here for the occasion were: Mr. and Mrs. A. Brandt, and sons, Joel and Ronald, of New York; Mrs. M. Goodman, of Chicago, Ill.; and Mr. and Mrs. M. Najsky, of London, Ontario.

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on Friday, August 7, at the age of forty years. He is survived by his wife, Mrs. Beatrice Diamond; his parents, Mr. and Mrs. Samuel Diamond, 619 Lawrence Avenue West; a brother, David Diamond, 14 Ridge Hill Drive; and three sisters: Mrs. C. Lax (Doris), 890 Courtleigh Boulevard; Mrs. S. Berken (Dorothy), 80 Stormont Avenue; Mrs. H. Rodman (Kay), 299 Jolys Boulevard. Rabbi Isaac Aronoff officiated at funeral services. Interment was at Beth Tzedec Cemetery. Shiva was at 619 Lawrence Avenue West.

PHYSICIAN WAS WORLD LEADER

(Continued from Page One)
gynecology. Mount Sinai Hospital; Dr. Lawrence Q. Crawley, of the Margaret Sanger Research Bureau; Dr. Abraham N. Franks, a psychiatrist; Charles Kurn, a lawyer; Amram Scheinfeld, medical writer; and Dr. Standard.

W. GERMAN CHIEF

(Continued from Page One)
loved events close at hand, that means on the spot in Germany, will know that our party has been leading the attack against a renaissance of anti-Semitism." He added that his party and the trade union movement are "bearing the brunt of the struggle against old and new Nazi elements."

HOUSES ARE PART OF ISRAELI AID

(Continued from Page One)
left Israel in 1948 and slipped back during 1949 and were later recognized as citizens, says the New York Times. It also does not affect the 4,000 Arabs who have been allowed to rejoin their families in Israel under a family reun-

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nification plan carried out in cooperation with Jordan and Lebanon.

In recent years the Government has increased its direct aid to its Arab citizens, who have now reached a population of 220,000. This aid includes loans for irrigation and water supply projects, new schools, and small industries.

In recent months a major share of the aid has been directed toward the internal refugees. The housing being offered to some of these families is financed by a combination long-term Government loan and direct payment by the families themselves.

For those who were evacuated from their villages, the Government replaces the loan with a direct grant, which covers at least half the total cost of the houses. To build the houses in Nazareth, the Arabs formed a co-operative. Most of them belong to the Histadrut, the Israeli labor federation which gave them an additional loan to help in the financing. Many of them are building workers who

worked on the houses during off hours.

The Government has allocated \$10,600,000 Israeli (\$5,827,500) for Arab resettlement and aid projects this year. Two-thirds of this is scheduled to be spent for new houses and the establishment of small industries.

Another program, aimed at settling Israeli Arab claims for confiscated lands, is also in progress. Joint boards of Israeli Arab and Jewish farmers have been appointed to revalue these lands at current prices in the hope that this will encourage more compensation agreements.

So far, claims for only 5,000 acres, about 25 per cent. of the total land involved, have been settled, says the New York Times. There is still great reluctance among the Israeli Arabs to accept compensation or aid from the Government. Many of them still hope that the Jews will some day be defeated and an Arab government will take over.



The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvétius.

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In Memoriam: Yosef Sprinzak, The Good Man

Extracts from a eulogy by Dr. Nachum Goldmann, president of the World Zionist Organization, given in Jerusalem.

In a certain sense Yosef Sprinzak was a father of the Zionist Movement. For that reason, indeed, I could never conceive that he would cease to be, that a world could exist in which he, the father, was no longer there. But it has happened and the world we live in is not only poorer, it has become colder, greyer, more bitter. A great human figure of that world that we call Zionism — and perhaps of that world we call the State, too — is wanting.

He was not a man who from birth, or from the beginning of his career, showed the qualities of a leader. When Herzl appeared, one immediately recognized him as a leader. Other leaders are born to wealth, to power, to position. Sprinzak did not have the qualities of a leader which inspire fear, which strike terror into the heart. He was not a leader of the type that is terrible in anger. Our era has produced a multitude of that sort of leader, Jews and non-Jews. When he was in a social atmosphere, he was one of the people, a comrade, quiet, modest, inebriated, unimposing. And in spite of that he was one of our greatest leaders.

There is a type of leader, who, I am convinced, is more effective when he is undramatic, when he is quiet and does not inspire fear, who is beloved. That perhaps is the highest sort of leadership. Sprinzak's position as leader came from the heart, from the very soul.

I recall that often when we

were in conference and about to take some decision the thought struck us that it might displease Yosef Sprinzak. When other people were involved we took into account the prospect of a controversy, of resentment. But when it was Sprinzak that we had in mind, we said to ourselves, "we can't hurt him!" In many cases resolutions were not passed, not because he would have amended them or even tried to amend them, but rather because we did not wish to displease him.

I want to mention three qualities which seem to me to have been essential components of Yosef Sprinzak's personality.

First of all, he was wise. That is a very rare, a very great quality. A place of honour, or importance, has been reserved by Jews for sages and for sagacity. A sage must possess two qualities. He must stand above affairs, not within affairs, because when he is within affairs his assessments become defective. He must stand above things, above men, above people, above parties, above problems. He must have a broad, a dominating outlook. Then he may preserve his serenity, his equilibrium, which are the very foundations of wisdom. Then again he must understand what the other side thinks and feels.

In the Knesset Yosef Sprinzak had to deal with twenty sides. That can be understood only when one has some measure of feeling for matters that one does not agree with. One must have some

Israel Bonds Conference to Launch Fall Campaign

Plans for Israel's industrial and agricultural development during her second decade of statehood will be discussed at the national economic conference for Israel to be held at the Hotel Sherman, in Chicago, Illinois, from Friday, September 18, through Sunday, September 20, 1959. It was announced by Dr. Joseph J. Schwartz, vice president of the Israel Bond Organization. The Conference will launch the fall campaign for State of Israel Bonds, which constitutes the central channel for American investment in Israel's economy. More than 750 Jewish leaders from communities in the United States and Canada are expected to attend.

Dr. Yeshelahu Foerder, chairman of the Bank Leumi Le-Israel, the largest bank in Israel, will be a guest speaker at the conference. Dr. Schwartz said. Dr. Foerder, one of Israel's leading financial and economic experts, is a member of the Advisory Council of

sympathy for one's opponents. One must be able to penetrate into one's opponent's mentality, even when his position is unacceptable. Wisdom is not an intellectual quality, a trait of character. It is rather something synthetic. Sprinzak possessed it in an exceptional measure.

His second quality was that he was such a good man. We boast of being compassionate — the merciful sons of the Merciful One. But real goodness is far more rare than we believe. When we enquire who were the great figures in our history, the leaders, who sustained the people, who saved them in their dire straits, we find two different groups — the zealots, interested only in ideas to the exclusion of all else, prepared that people should perish in order that the idea, naked and brutal, might live. There is the other type, the *Tzaddik*, the saint, the incarnation of goodness, who loves people more than he does ideas.

Sprinzak belonged to the second group, which among us is more rare. We have many zealots; we have few good men. Jewish life is a very hard life, especially in this country. It is not a country distinguished by its goodness. I do not say this in any carping spirit. It is a heroic country and it is hard to be both good and heroic, merciful and humane, in such situations. Yosef Sprinzak belonged to that smaller, less frequent group of good Jews.

He used to say that he loved the Jewish people. That can mean a lot of things. There is love in the abstract, love in the collective, love for the historic manifestations of the nation, for the nation's destiny. It can be an intellectual love.

Sprinzak was referring to the love he had for the seventeen or eighteen million Jews. He comprehended the people in its entirety, not in the abstract, but in the sum of its individual members. For that reason his entire philosophy was: peace and unity and

the Central Bank of Israel; a member of the Committee of Economic Cabinet Ministers; chairman of the Israel Industrial Institution Ltd.; and a director of numerous Israeli corporations. He served as a member of Israel's Knesset (Parliament) from 1949 to 1957, and was a member of the Parliamentary finance committee, and for a time food controller for the Government of Israel. In announcing plans for the Conference, Dr. Schwartz stressed the decisive importance of Israel Bonds to Israel's continued economic

mutual accommodation, not to be extreme and not to hold oneself the sole repository of truth. This was not the outcome of any cold calculation that the people must have peace and unity; it was something rooted deeply in his heart, in his being.

Basically he was good, a lover of mankind, and particularly of Jews, whom he felt stood in greater need of affection in their peculiar situation, especially in the period in which we have been condemned to live, among the cruel phenomena which it is our fate to witness. That is why he was so popular. He loved to be among Jews. It was a source of constant pleasure for him. He once told me: "I draw strength from all this. I am happy to be among Jews." This was a genuine feeling, not a pose. It expressed his affection towards each Jew.

I wish to make a few remarks about another, a third quality of his. Yosef Sprinzak grew up in the Diaspora, not in any aristocratic surroundings, but he had a deep love for the beautiful. In a degree it was an unhappy love because he found it difficult to express. He had a remarkable feeling for form. Some of us felt that he carried this feeling for form to extremes. I have always had a deep respect for this. Form must not be confused with the external, the husk.

He was conscious that form means culture, tact, human relations, and sometimes it can be no less important than a programme of ideas. He appreciated that a people who wishes to develop a State and seeks to emerge from the anarchy of the ghetto, must have due regard for outward form.

(Continued on Page Four)

development: "Israel Bonds provide the resources for the expansion of every phase of Israel's economy. Israel Bond dollars are essential to the development of industry and agriculture, to the construction of homes, roads, harbors and railways, and to the exploitation of natural resources.

"The present period in Israel's history is one of economic consolidation, going on simultaneously with a continuing flow of immig-

ration. In other words, Israel must constantly expand her economic structure in order to absorb newcomers, and at the same time must strengthen her existing economic foundations. Israel is now well on the way to economic independence as a result of the substantial progress in industry and agriculture made possible by the productive investment of the proceeds from the sale of State of Israel Bonds."



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The Bicentenary Proclamation Of The Canadian Jewish Congress

The following is the revised text of the Proclamation of Faith and Thanksgiving on the occasion of the bicentenary of Canadian Jewry as approved by the special committee named by Monroe Abbey, chairman of the National Executive of the Canadian Jewish Congress, pursuant to a decision of the national executive:

"The year 1959 marks the 200th anniversary of Jewish settlement in Canada where the blessings of a free country have made possible a flourishing Jewish Community living in harmony with its fellow citizens.

"From many lands, our people have come to these hospitable shores in search of religious and political freedom and economic opportunity. Thanks to these advantages, we have taken our place with our fellow citizens in the promotion of the economic, political, religious, social and cultural life of our country. We have come to the aid of the needy among us, and have brought relief to our brethren in countries of oppression and poverty. Our sons have responded to the call of patriotism in peace and war, some receiving coveted awards for their bravery and service, others making the supreme sacrifice.

"In this hour of thanksgiving we have held fast to our ancient pro-

phetic ideals. We have been motivated by our steadfast belief in human dignity and human welfare.

"In this hour of thanksgiving we recall that our generation was privileged to witness the creation of the State of Israel and we express our profound gratitude for the leadership Canada demonstrated in the historic achievement.

"Therefore, with humility, the Canadian Jewish Congress does hereby proclaim this year as one of Thanksgiving Prayer and Celebrations to commemorate the National Bicentenary of Canadian Jewry.

"Let us give thanks to the Almighty for granting us the freedom to practice our beliefs, to transmit to our children our cultural heritage, and to live in full equality with our fellow Canadians.

"Let us pray, on this blessed occasion, for lasting peace in our country, indeed throughout the world, and for the happiness and prosperity for all that dwell therein."

The proclamation will be issued in English, French, Hebrew, and Yiddish and will be signed by Samuel Bronfman, national president; and Lavy M. Becker, chairman of the bicentenary committee.



The Canadian Jewish Review is one of only 25 Audit Bureau of Circulations magazines in Canada. It gives wide, city-to-city coverage for your advertising message, and reaches a select consumer audience. The Canadian Jewish Review is received every Friday in the mail, and is read by the family group which gathers together for the Sabbath observance on Friday nights. Every issue is a guide to planning and purchasing through each week. Home of interest to women, as well as to the family in general appear in every issue. It is a community record; it is informative about the trends in Jewish thought, and the important Jewish world news of the day. The Canadian Jewish Review reaches the able-to-buy homes, with high-reaching purchasing power, where quality and prestige of goods and services are of paramount importance.



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